لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Sulh 1356 — January 1977

EDITOR
M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
Nazir Islah-o-Irshad,
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(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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1. Pakistan, and Ceylon ... Rs. 15
2. England and other sterling areas ... £ 3.
3. U.S.A. and other dollar areas ... $ 7.00

Notes: *Cheques and drafts should preferably be drawn on a Pakistani bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be added to the amount of subscription.*

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The Review of Religions

RABWAH, PAKISTAN

Vol. LXXII JANUARY 1977—SULH 1356 No. 1

The Promised Messiah

A Profile

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(Habibullah Khan M.Sc.)

The need of a prophet

It is common observation that crops flourish and plants bear fruit in particular seasons. So also there are seasons and particular times when light from heavens descends upon this earth and dispels all gloom. Men can neither make it descend of their own sweet will nor can they obstruct it when God chooses to send it through His Messengers.

Ever since man made his appearance on this earth God has been sending prophets from time to time in order that they may establish His Glory and Unity and may lead mankind to the right path. It must be noted that the miraculous life

of a prophet provides a greater and surer proof of the existence o God than do the heavenly bodies. For no one has seen God making this universe with His own hands. Our common sense and reason only leads us to the conclusion that for such a flawless organisation there ought to be an organiser. That such an organiser does exist is not definitely established as no one witnessed God creating this world. But the miraculous life of a prophet does establish His existence by way of observation and experience. The early part of a prophet's life resembles a a tiny seed lying buried under a heap of dust—helpless, liteless, and unknown. Then God declares by His revelations that He shall make him great, shall exalt him to the skies and shall make him shine like stars. And so it happens. The mischief-mongers and the wicked try their utmost to obstruct God's design. They create hurdles in his path and use all their resources—wealth, power, ingenuity, numerical strength etc.—to attain their objective but fail miserably. They witness with their own eyes the tiny seed growing and flourishing despite their evil designs. They witness the same unknown person attaining to the highest pinnacle of fame and glory. God fulfils His words, raises him to an eminence unknown to his forefathers and makes him centre of world wide attraction.

Though the whole career of a prophet is miraculous in nature yet he is no superman. He is one of the mortals and lives and behave like all ordinary human beings. About the Holy Prophet of Islam (peace and blessings of Allah be upon him) the Holy Quran says :

"Say, I am only a man like yourselves, but I have received the revelation that your God is only one God".

Thus what differentiates a prophet from other fellow beings fs that he is in communion with God and receives light and guidance from Him. Otherwise in all other respects he is quite similar to other human beings and serves as a model for them. His day to day life is an example for all those who care to follow him.

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The prophet of the latter days

We are living in the 20th century which is dominated by various isms—materialism, communism and socialism. Apparently there seems no place today for God and His chosen religion Islam. The achievements of science and technology have brought every conceiveable comfort within human reach. People have practically everything that they wish for. But, despite these comforts and the technical know-how, what is lacking in today's life is peace of mind and contentment of heart. Every one feels there is a void in life that no one knows how to fill. This is because moral and spiritual values have completely lost their significance. True fellow-feeling and real brotherhood has become non-existent. Whatever snow of fellow-feeling is made in the form of aid to backward nations is simply an eye-wash and is motivated by political interests of superpowers.

Only a God-sent reformer can bring about a universal change in the attitudes of individuals and nations. And the appearance of such a reformer in the latter days has been predicted in every religion. The scriptures of the Hindoos, the Bible (Old Testament as well as the New) and the Holy Quran are all agreed that a messenger of God will appear to rectify the evils prevailing in the latter days.

That Promised Reformer appeared at the proper time in the person of Hazrat Mirza Ghulam Ahmad of Qadian, India (1835—1908). He claimed to be the Krishan Avatar for the Hindoos, the Messiah for the Christians and the Mahdi for the Muslims. He founded a world wide organisation known as the Ahmadiyya Movement which has established its missions all over the world and has a following of over ten million at the present time. The impact of the Movement has been felt by all religions. The Christian Missions in particular have made no secret

of the fact that their efforts are being rapidly neutralised every where and that it is now becoming increasingly difficult to stem the forward march of Islam.

It will certainly be of interest to know something about the personality of this great Reformer. Here is a sketch given by one of his followers, Dr. Mir Mohammad Ismail, who was his relative and happened to live very close to him. He was a keen and critical observer and watched the Promised Messiah day and night, both in private and public. He summerised his observations in a sketch, unfortunately left incomplete, that was published in an Urdu weekly 'Al Haq' of Dehli in June 1914. This article is based on the pen picture given by him.

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Physical Features

It can briefly be said that the Promised Messiah was a model of manly grace and his physical excellence had a spiritual lustre and grandeur with it. There was an unusual attraction in his face. Though it sparkled with an inner light he was an embodiment of humility and there was no trace of conceit or pride in his demeanour. Once he went to Dera Baba Nanak to see the robe that was worn by Baba Nanak, the spiritual head of the Sikhs. A cloth was spread for him under the shade of a tree and he sat down along with his companions. The people of the surrounding lands heard of his visit and came to meet him. However, they mistook one of his followers for him, shook hands with him and sat down. This error was caused because he never cared to give any prominence to his person.

Stature

He was neither lean nor very fat. Approximately 5 ft. 8 inch in height he possessed broad shoulders, wide chest and proportionate limbs. There was no deformity or abnormality of any kind in his body. His skin was neither rough nor soft like

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that of a woman. He remained tough and stout to the end and there were no signs of wrinkles on his face or body even in advanced age.

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Colour

White in colour, there was a wheaten tinge and a spiritual glow in his face. This glow was a permanent feature and never faded even under very trying circumstances. No adversity or trouble ever made him turn pale. A constant smile played upon his lips and his face beamed with an inward satisfaction. A cheat or an impostor can hardly maintain the composure and sang froid that was noticeable in his face. It was a composure born of confidence, of certainty in the divine help and of conviction in the ultimate success of his mission. Once he prophecied about the death of Abdullah Atham, a protagonist of Christian Community, within a period of fifteen months. On the last day when the time limit was expiring all his followers showed great anxiety and fervently prayed for the fulfilment of the prophecy. He himself, however, showed to signs of anxiety. He came to the mosque, smiling as usual, sent for the leaders of the community and addressed them saying. "God has informed me about his (Atham's) grief and agony. He has shown repentance and turned towards God". Thereby he meant that due to Atham's inward fear of Allah He has forgiven him and the penalty has been withheld. His followers understood him and realised that his cheerfulness was like that of a victor who smiles generously at his vanquished foe.

After the expiry of the time limit his opponents, Muslims, Hindoos and the Christians, all combined, raised a hue and cry alleging that the non-fulfillment of the prophecy proved that he was a false prophet. Thereupon Hazrat Ahmad called upon Atham to publicly declare that he never feard the prophecy and did not change his attitude during the prescribed period. When Atham failed to make a public declaration to that effect he prophecied again that he would meet a disastrous end with-

in one year. And so it happened. Again when, according to his prophecy, Lekhram was killed by an unknown hand. The police could find no trace of the assassin. His death created a great stir in all religious communities, particularly the Hindoos. They demanded a probe in the matter and forced the government to find out how far the claiment to prophethood was involved in the affair. Thus under public pressure the police raided Hazrat Ahmad's house, cordoning it off from all sides. To their surprise the Promised Messiah personally took the police Chief round his house, showed him all his papers, manuscripts and letters with his usual sang froid and insisted that nothing in his house should be left unsearched. During the whole episode he showed no sign of any anxiety as he knew full well that no human hand was involved in the murder. Thus during all controversies, law suits and trials he was ever cheerful and perfectly composed.

Hair and beard

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He wore long hair reaching upto his neck. He never shaved his head or beard nor cut his hair very short. The hair on his head was soft, thin, straight, shining and was not dense. He used myrrh for dyeing hair and often applied jasmine or myrrh oil for dressing them. His beard, long and thick, with bright, straight and soft hair, was also dyed red with myrrh. He never allowed it to grow irregularly or too long and occasionally got it clipped. It grew on all the three sides of his face and looked very graceful. People kept his clipped hair as a holy relic.

His mustache was normal, thick and bright. The hair neither covered his lips nor were cut so short as to appear nominal.

His chest and abdomen were thinly covered with hair which he sometimes got clipped. His hands and legs were meagerly covered with soft, thin and short hair.

Face

His face was slightly elongated. Though over seventy

years old there were no wrinkles on his face and it showed no signs of anxiety, sadness or depression at any time.

The eyes were large and black with a slight brownish tinge. The eye lids were rather heavy so that the eyes remained almost permanently half closed except when he wanted to open them wide on purpose. While sitting in the company of people he kept his eyes low even during the conversation. When inside his house he hardly knew who else was present there. Though he did lot of reading and writing and often sat late in the night doing work in candle light his eyes functioned normally and he felt no need for spectacles. In fact he had a Divine promise to the effect that his eyes would remain free from all ailments.

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His nose was long, thin, straight and of suitable height. The ears were of average size - may he slightly larger, neither pressed towards the head nor obtruding outwards, wider on the upper part and narrowing down at the lower end. They functioned properly upto the end.

The cheeks were full and fleshy; the forehead wide and straight and free from furrows, evidently an index of his intelligence and insight. His head was large and beautiful, with upper part mostly flat but rounding towards the back. The wide temples revealed that he possessed great wisdom. His lips were not thin but they were not too thick either. His mouth was of an average size and remained closed when not talking. Sitting in the company of people he usually covered it with the loose end of his turban when he chose to remain silent. During old age some trouble in teeth had developed but not to the extent as to necessitate extraction of any tooth, He used 'Miswak', a sort of tooth-brush, habitually. His neck was of moderate length and thickness.

Following his master, Prophet Mohammad (Peace be upon him), he kept his body scrupulously clean and paid due attention to manly grace. He used Miswak, took Friday bath,

trimmed his beard, used scents and applied oil and myrrh to his hair and dressed them properly in the fashion of his beloved master (peace be on him).

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Dress

He was not fond of any particular dress. In the later part of his life people fondly presented him with suits prepared to his size as a token of their love. He accepted their presents and used them. These comprised long coats, waist coats, pyjamas (trousers) and shirts. Shaikh Rahmatullah, a follower from Lahore, often presented clothes on I'd day and he obliged him by wearing them on that occasion. There were also frequent requests for getting his used clothes so that he had to part with them as frequently as or perhaps more frequently than he was getting them. He invariably used turban as the head gear. It consisted of soft, white muslin, about ten yards long tied loosely round a fez cap. When inside his house he removed the turban and wore fez only. He never used vest because tight dress did not suit him. When a bit advanced in age he generally used warm clothes even during summer. This was because cold did not suit his temperament. However, in the hot season, he used thin linen shirt as vest under the warm shirt. In the begining he used loose pyjamas with wide openings but later on he discarded such trousers and wore pyjamas, with narrow ends. When inside his house he also used 'Tahband' - a broad sheet commonly wound round the waist in the Punjab. This was used occasionally in the day time, in summer, but habitually at night as the sleeping dress.

Waist-coat formed a constant part of his dress but coat was used only when he went outside his house. During severe cold he wore a fur coat or two warm coats, one over the other. He kept a large kerchief in his waist coat pocket and tied musc or medicines of frequent use in its corners. He also used it for tying money that was offered by people as a present. He constantly used a pocket-watch which was also tied to

one corner of his kerchief as a precautionary measure. His bunch of keys was either tied to the kerchief or to the waist-string as was customary in those days. In winter he wrapped himself in a woolen sheet but never covered his head with it. His bedding consisted of a bed sheet, a pillow and a cotton stuffed mattress which was used both in winter and summer. His quilt was generally large and heavily stuffed with cotton. Though sensitve to cold he never used gloves or mufflers. He wrote profusely but all his writing was done in his bed where he placed books, papers, pen and ink. Table and chair were never used for writing. During winter he used one pair of socks or two at a time as the season demanded and performed 'Mas h' over them.

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It is a matter of fact that he did not pay much attention to his dress which, for him, was only a minor affair. The only thing that mattered was the fulfilment of his mission. This remained uppermost in his mind at all times. Due to this preoccupation he sometimes committed minor errors like buttoning his coat in the wrong hole or using the socks on the wro g side. He did not use modern type of shoes which are different for the right and the left foot. Instead he preferred country made shoes which are identical for both feet.

Whenever he went outside his house he always kept a walking stick in his hand but never leaned over it for support. However when he came for prayers to Masjid Mubarak, the mosque adjoining his house, he did not bring the walking stick with him.

Food

The prophets of God are generally poor eaters. The food of the Holy Prophet of Islam (peace be on him) consisted only of 'Sattoo' (roasted grain powder) or dates or even a cup of milk. Like his master the Promised Messiah also ate very little. However fine and delicious the dishes he ate sparingly, generally twice a day, but once only when not feeling well. Considering

the hard work he did it was surprising how he managed to live on such a scanty food. He evinced no special liking for any particular dish. He generally took a cup of tea as breakfast and lunched between 10 a.m. and 1 p.m. whenever he got time, and had his dinner after sunset anytime he pleased Occasionaly he lunched after mid-day prayers, when very busy. Whenever he chose to sit in the mosque after sunset prayers he usually dined after 'Isha' or night prayers but otherwise he dined between sunset and night prayers.

For a pretty long time he took meals outside his house in the Company of selected guests who numbered usually between ten and twenty-five. The well known Gole Kamra (circular room) was used as the dining hall. When he dined inside his house he usually did so in the company of his wife and children. Sometimes he dined alone also. Digitized by Khilafat Library Rabwah

When in the company of guests he started taking meals only when he was satisfied that all invitees were present and dishes were properly laid before every one.

He ate slowly, thoroughly chewing every morsel he took. He used very little curry and if a number of dishes were placed before him as, for instance, during a feast, he often used only one. His morsels were small. He was in the habit of breaking bread into a number of small pieces. These he dipped in the soup one after another and ate very slowly. Usually, quite a good part of the dish before him was left unconsumed and after meals those present distributed it among themselves as something sacred. Sometimes he ate only bread and just touched the curry to get the taste of salt. When he took meals inside the house he used bread of corn flour with some vegetable or butter or even a glass of butter milk. Sometimes he was satisfied with pickles only. All this shows that he ate simply to sustain his life. He was never heard commenting on the quality or kind of dishes; nor did he ever express any special liking or distaste for any food stuff. In fact many times he ate

so mechanially that he hardly knew what he was eating and often expressed ignorance about the type of dish served before him. He suffered from certain diseases, such as diarrhoea and poly urea. So, out of necessity, he had to be careful about his diet but usually he ate everything that was placed before him provided it was wholesome and did not disagree with his system. He preferred things that promoted mental vigour.

As far as bread is concerned he used both oven cooked loaves as well as those cooked on hot plate. He also used ordinary (yeasted) bread and biscuits with tea. Due to diarrhoea he used corn flour bread during the last years of his life. Meat and vegetables of all sorts formed part of his meals. He liked eating birds of all types. Whenever he felt weak he used doves or partridges. Sometimes pheasants and fowl were used But when plague appeared in the Punjab he left off using quail and advised people not to use it as excessive use of this bird was responsible for the plague that broke out among the early Israelites. Chicken was cooked for him in different forms—roasted or as pullao or curry and usually only one leg sufficed him.

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'Pulao', eggs, fowl, 'kabab', feereeni', almond oil etc. were used only when he felt a need for extra nourishment, usually when he was busy writing some book. Otherwise he ate very little, sometimes living on a single meal and a little milk in twenty four hours. A person advanced in age, who suffered from many diseases—constant headache, diarrhoea and poly urea—who remained busy writing books in Urdu, Arabic and Persian day and night, looked after the spiritual welfare of every individual in his community, fought multipronged battles with leaders of different religions, himself did proof reading and publishing of his writings, constantly remained engaged in religious debates, organised delegations, attended mosque at prayer times, entertained personally lot of guests and visitors, arranged for their board and lodging with great care, perused and replied

numerous letters every day, addressed his followers and visitors frequently, answered all their queries, gave them all manner of advice and constantly prayed for their well-being, took 'Bait' (oath of allegience) outside and inside his house and attended to various other duties incumbent upon a religious leader and founder of a world wide oraganisation certainly needs special and very nourishing diet but he rarely bothered about it and remained lost in his work. One who is constantly engaged in mental work and faces opposition from all sides cannot reasonably be criticised if he occasionally used rich food or any particular medicine as tonic to maintain his capabilities and make full use of his faculties.

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He used milk constantly—one glassful before going to bed was customary. Frequent use of milk partly compensated for the weakness caused by diarrhoea. During summer he occasionally used butter milk during meals in place of water. Ice was used when available. Sometimes he used almonds ground with sugar and cardamom during summer. Whenever he felt exhausted he took plain leef tea as a remedy.

His companions frequently offered fruits of all kinds as gift. He ate every fruit but grapes, mangoes, apples, banana from Bombay and oranges from Nagpur were more to his taste. Whenever he happened to go to his garden during mulberry season he got the fruit collected in a basket and enjoyed it with his companions. Among the dry fruits he liked almonds only.

During winter tea was daily prepared for the guests in the morning but he himself was not accustomed to this drink However he shared it with the guests now and then. Personally he preferred green leaf tea to the ordinary variety and added sufficient milk to it.

Sometimes people brought sweetmeats for him as a present. He placed no restriction on their use. On the contrary, sometimes he himself ordered some sweets from the bazar for his young children who came running to him for getting their

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customary share.

It is worth mentioning here that though indifferent towards his own food he paid special attention to the needs of his guests and got their meals prepared with great care. For instance, Maulana Mohammad Ali (the well known translator of the Holy Quran) lived in his house for a long time before his marriage. He took great pains to see that eggs, biscuits, tea, milk and sweets were properly served to him every day. He was equally mindful of the comforts of all other guests living in the guest-house and frequently enquired about their well being. Sometimes there was shortage of curry in the guest-house due to late or unexpectedly large arrivals. On such occasions he sent the entire food of his household for the guests. Once it so happened that some guests arrived very late and went to bed without food. God informed him of this by revelation and said.

"O Prophet of God! feed the hungry and the solicitor". He immediately made adequate provisions for them and personally attended to their needs.

He was not accustomed to anything. Howevere, he chewed beetle leaf after meals when it was offered to him or when he suffered from bronchitis or irritation in the throat. He positively disliked smoking cigarettes or hubble-bubble (Hukka). For this reason most of his companions gave up smoking even though they were long habituated to it.

He washed his hands before and after meals and cleaned them thoroughly with a towel. He used hot water when necessary but soap was rarely used.

It will not be out of place to mention here that in his early youth he underwent many voluntary hardships. Once he was directed to keep fast continuously for six months. During this period he reduced his diet to only one or two morsels in twenty-four hours. He did this so secretly that even his household people did not know of it. The food that was brought for him was secretly handed over to a needy person

previously selected for this purpose. He underwent this long fasting expressly under God's directive and did not recommend his followers to do the same. This, however, shows that wordly enjoyments had no place in his heart. He ate and lived for the sake of his Creator.

Medicines

His father was a well known physician. He himself had studied medicine but he never practiced regularly and never adopted it as a profession. However, since he himself kept indifferent health and mostly because people frequently consulted him during illness, he always kept a stock of good medicines, both allopathic and indigenous.

For alleviating headache and countering the effects of cold he generally used musk or amber of the finest quality. Hakim Mohammad Husain, the well known originator of "Mufferreh Amberi" purchased these medicines for him during last years of his life. Seth Abdul Rahman of Madras supplied him with these for a long time. He needed and used musk frequently and always kept it in his kerchief. He also used cod liver oil and Easton Syrup, quinine and iron compounds that are generally used as tonic for brain work. He did not hesitate in taking medicine however bitter or unsavoury it may be.

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A POEM

By the Promised Messiah

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Help and succour,
From the Lord God,
Never does come for people,
With dirty minds.
On the other hand,
He never allows
His righteous servants.
To be ruined and destroyed.

They alone come to stand
Close to Him, who lose
Themselves in devotion
To the Lord ; while those
Who are proud, overbearing,
From an exaggerated
Sense of self-esteem,
They never can find the way.
To His august Presence !

The only recourse possible,
Now, is that you pray to Him,
Beseeching He draw you close
To Himself ; seek, alone, the helping
Hand that is His ! As for the scaling
Ladders—burn them all
To an ash !

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A poem in praise of the Holy Prophet

By Hazrat Mirza Ghulam Ahmad of Qadian

Translated by Pir Salahuddin

1. O you the Fountain of the Beneficence of Allah, of the knowledge of Allah,
People throng to you like thirsty thronging to the water.

2. O you the Ocean of the Bounty of the Bounteous,
People flock to you with empty cups.

3. O you, the Sun of the Kingdom of Beauty, the Kingdom of Virtue,
You are the Light of every desert, the Light of the cities.

4. Many have seen you and many have been told,
Of the moon which has bewitched me,

5. People shed fond tears when they speak of your graces,
A fire consumes their hearts because they do not find you.

6. I see hearts mounting to the throat,
I see eyes flowing with tears.

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قصيدة

فى مدح خاتم النبيين صلى الله عليه وسلم

يا عين فيض الله والعرفان
يسعى إليك الخلق كالظمان

يا بحر فضل المنعم المنان
تهوى إليك الزمر بالكيزان

يا شمس ملك الحسن و الاحسان
لورت وجه البر و العمران

قوم راوك و امة قد اخبرت
من ذلك البدر الذى اصبانى

يبكون من ذكر الجمال صبابة
و تالما من لوعة الهجران

و ارى القلوب لدى الحناجر كربة
و ارى الغروب تسيلها العينان

7. O You the Sun and the Moon of light
O you the light of the Day and the Night,

8. O You my Moon, the Sign of Rehman,
O you the best of the guides, the bravest of the brave.

9. I see in the beauty of your face,
The light not given to the mortals.

10. The wise chose your company,
And forgot their hearths and homes.

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11. They chose you,
And left their friends and families.

12. They said good-bye to their low desires, to their low selves,
They abandoned all their property.

13. The truth of their Prophet dawned on them,
Their low desires vanished, their idols disappeared.

14. They gained light in the pitch darkness of the night,
Allah saved them from an embracing blight.

15. The fury and the wrath of the people ground them to dust,
But the mercy of their Lord sustained them.

16. The cursed of the earth looted all their belongings,
But they rejoiced to have gained the Quran in the bargain.

17. They cleansed their souls of all impurities,
And gained in knowledge and belief.

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يا من غـدا فى نوره و ضيائه
كالـنيرين و نور الـملـوان

يا بـدرنا يا آية الـرحمـان
اهدى الهداة و اشجع الشجعان

انى ارى فى وجهك الـمتهلل
شأنـاً يـفوق شمائـل الانسان

وقد اقتفاك اولوالنهى وبصدقهم
و دعـوا تذكر معهد الاوطان

قد اثروك و فارقـوا احبابهم
و تباعـدوا من حلقة الاخوان

قد ودعوا اهواءهم ونفوسهم
و تـبرءوا من كل نشب فان

ظهرت عليهم بينات رسولهم
فتمزق الاهـواء كالاوثان

فى وقت ترويق الليـالى نوروا
و الله نجـاهم من الطوفـان

قدهاضهم ظلم الاناس و ضيمهم
فتشبثوا بعنايـة الـمنـان

نهب اللئام نشوبهم و عقارهم
فتهللوا بجواهـر الـفرقـان

كسحوا بيوت نفوسهم وتبادروا
لتمـتع الايقـان و الايمـان

18. The Prophet told them to go forward in the battle,
And mad with love, forward they marched.

19. The blood of the lovers was shed under the sword,
Like that of the sacrifice flowing under the knife.

20. They came to you looted and naked,
And you cloathed them with the cloak of faith.

21. You found them dirty like a heap of dung,
And you made them clean like a piece of gold.

22. And the desert of Arab was turned overnight,
Into a garden rich in water and fruit.

23. The cities of Arab awoke to life,
Leaving the days of death behind.

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24. The Arabs were given to the love of women,
And you gave to them the love of Rehman.

25. Wine and women were all that they loved,
That indeed was all that they cared for.

26. Law was laid prohibiting women,
Prohibiting them as laid in the Quran.

27. And you laid waste the drinking places,
And you closed down the drinking dens.

28. Many were those who drank like the fish,
And you made them drunk with the wine of faith.

قاموا باقدام الرسول بغزوهم
كالعاشق المشغوف فى الميدان

قدم الرجال لصدقهم فى حبهم
تحت السيوف اريق كالقربان

جاءوك منهوبين كالعريان
فسترتهم بملاحف الايمان

صادفتهم قوماً كسروث ذلة
فجعلتهم كسبيكة العقيان

حتى انثنى بركمثل حديقة
عذب الموارد مثمر الاغصان

عادت بلاد العرب نحو نضارة
بعد الوجى و المحل والخسران

كان الحجاز مغازل الغزلان
فجعلتهم فانين فى الرحمان

شيئان كان القوم عمياً فيهما
حسو العقار و كثرة النسوان

اما النساء فحرمت انكاحها
زوجاً له التحريم فى القرآن

و جعلت دسكرة المدام مخرباً
و ازلت حانتها من البلدان

كم شارب بالرشف دناً طافحاً
فجعلتهم فى الدين كالنشوان

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29. Many a wretched talked to the flute,
And you made them talk to the Lord of Heavens.

30. Many were those who loved women,
And you made them love the Book of God.

31. You raised to life the dead of ages,
Who is there to claim such deeds ?

32. They gave up the pleasures of evening wine,
And exchanged them with prayers of the sorrowing night.

33. They were beheld by the charms of flute,
Beheld like the prisoner who cannot fly.

34. Their pleasure resorts were their music resorts,
And always attended, now by women now by wine.

35. They had no thought but the thought of women,
Or of wine or the cups of wine.

36. Pleased to live in dirt and filth,
They loved to break the rule of peace.

37. The head of the ass and the teeth of the wolf
Two were the strains they were known by.

38. It was then that you showed on the horizon,
To give them light and guidance.

39. You were sent by your Lord, the Noble, the Gracious,
At a time when evil and vice prevailed.

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كم محدث مستنطق العيدان
قد صار منك محدث الرحمن

كم مستهام للرشوف تعشقاً
فجذبتهم جذباً الى الفرقان

احييت اموات القرون بجلوة
ماذا يماثلك بهذا الشان

تركوا الغبوق وبدلوا من ذوقه
ذوق الدعاء بليلة الاحزان

كانوا برنات المثانى قبلها
قد احصروا فى شحمها كالعانى

قد كان مرتعهم اغانى دائماً
طوراً بغيد تارة بدنان

ما كان فكر غير فكر غوانى
او شرب راح او خيال جفان

كانوا كمشغوف الفساد بجهلهم
راضين بالاوساخ و الادران

عيبان كان شعارهم من جهلهم
حمق الحمار و وثبة السرحان

فطلعت يا شمس الهدى نصحآلهم
لتضيئهم من وجهك النورانى

ارسلت من رب كريم محسن
فى الفتنة العمياء و الطغيان

40. What a noble man! What a comely man!
His breath smells like the smell of flowers.

41. God is visible in his face,
Such are his virtues, such is his case.

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42. That is why he is loved. Indeed his virtues demand,
That he should be loved to the exclusion of all.

43. Easy of access, Noble, Bounteous, Friend of the God-fearing,
He excells all in the field of virtue.

44. And he excells all,
In excellence and nobility, in glory and the beauty of soul.

45. Muhammad is the best of creatures,
The soul of the nobles, the elect of the elect.

46. All noble virtues have found their limit in him,
The blessings of all times have found their place in him.

47. By God Mohammad is next to God,
And through him alone one can reach God.

48. He is the pride of the pious, the holies.
He is the pride of the men of virtue.

49. He excells all those who were honoured before him,
Indeed excellence is a matter of virtue and not of time.

50. Look! the drizzle precedes the heavy rain,
Yet drizzle is drizzle and rain is rain.

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يا للفتى ما حسنه و جماله
رياه يصبى القلب كالريحان

وجه المهيمن ظاهر فى وجهه
و شئونه لمعت بهذا الشان

فلذا يحب و يستحق جماله
شغفاً به من زمرة الاخدان

سمح كريم باذل خل التقى
خرق و فاق طوائف الفتيان

فاق الورى بكماله وجماله
و جلاله و جنانه الريان

لا شك ان محمداً خير الورى
ريق الكرام و نخبة الاعيان

تمت عليه صفاته كل مزية
ختمت به نعماء كل زمان

و الله ان محمداً كردافة
وبه الوصول بسدة السلطان

هو فخر كل مطهر و مقدس
وبه يباهى العسكر الروحانى

هو خير كل مقرب متقدم
و الفضل بالخيرات لا بزمان

و الطل قد يبدو امام الوابل
فالطل طل ليس كالتهتان

51. He is the unchallenged archer. His arrows do not miss,
Arrows that fly to the target, arrows that kill the Satan.

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52. He is a garden,
Of which the fruit have been brought within my easy reach.

53. I found him a sea of truth and guidance,
I found him a pearl of lustre and light.

54. Jesus bowed his head and died.* As for the Prophet,
He is alive and by Allah, he has met me.

55. I call Allah to witness that I have seen him,
With my eyes of flesh, sitting in my own house.

56. Look! If you think that Jesus is alive,
Then come out with a proof, if proof you have.

57. Have you ever seen Jesus in your waking life?
Or has any waking man claimed to have seen him alive?

58. Look at the Qura'n how it determines his death.
Would you turn away from the guidance of God?

59. Know that there is no proof of his life,
Indeed he died as all men die.

60. But the Prophet is alive and I bear witness to his life,
And I have seen him many a time.

61. I saw him even when I was young,
And he also met me in my waking life.

---

*The ref. is to John 19:30.

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بطل وحيد لا تطيش سهامه
ذو مصميات سوبق الشيطان

هو جنة انى ارى اثماره
و قطوفه قد ذللت لجنانى

الفيته بحر الحقائق و الهدى
و رايته كالدر فى اللمعان

قد مات عيسى مطرقاً ونبينا
حى وربى انه و افانى

و الله انى قد رايت جماله
بعيون جسمى قاعداً بمكانى

ها ان تظنيت ابن مريم عائشاً
فعليك اثباتاً من البرهان

افانت لاقيت المسيح يقظة
او جاءك الانباء من يقظان

انظر الى القرآن كيف يبين
افانت تعرض عن هدى الرحمن

فاعلم بان العيش ليس بثابت
هل مات عيسى مثل عبد فان

و نبينا حى و انى شاهد
و قد اقتطفت قطائف اللقيان

و رايت فى ريعان عمرى وجهه
ثم النبى بيقظتى لاقانى

62. I am among those whom he raised to life,
What a miracle! How well he raised me to life!

63. Then O Lord, shower blessings on the Prophet,
In this world and the next.

64. My master, I have come to your door to seek redress,
These people have hurt me by calling me an unbeliever.

65. Your arrows pierce the heart of the enemy,
And your love of purpose crushes the head of the serpent.

66. By God! What a leader of mankind!
He ranks above all, is the bravest of the brave.

67. Look at me with mercy and grace,
O master, I am your most humble servant.

68. O my love, your love has penetrated
Into my blood, my heart, my soul and body.

69. O you my garden of delight,
You live in my memory all the time, all the while.

70. My soul lives with you, my body flies to you,
Would it had the wings to fly.

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انى لقد احييت من احيائه
واهاً لاعجاز فما احيانى

يا رب صل على نبيك دائماً
فى هذه الدنيا وبعث ثان

يا سيدى قد جئت بابك لاهفاً
و القوم بالاكفار قد اذانى

يفرى سهامك قلب كل محارب
و يشج عزمك هامة الشعبان

لله درك يا امام العالم
انت السبوق و سيد الشجعان

انظر الى برحمة و تحنن
يا سيدى انا احقر الغلمان

يا حب انك قد دخلت محبة
فى مهجتى ومداركى وجنانى

من ذكر وجهك ياحديقة بهجتى
لم اخل فى لحظ ولا فى ان

جسمى يطير اليك من شوق علا
هاليت كانت قوة الطيران

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FAITH

By Jack Dale

O Earth, where good and evil entwine their tapestry
of thought,
Where Allah and His prophets their religion taught,
And did not heavenly signs proclaim the Qadian man,
Endowed by Muhammad and Holy Quran,
Bringer of the true faith in this worldly strife,
Ahmadis, Muslim, the stream of spiritual life,
Ramadan and fasting makes the humble mind,
With enriched thoughts of a wonderous kind.
Although body in death to dust descends,
The spiritual soul to heaven ascends.

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Printed at the Nusrat Art Press, by Malik Basharat Ahmad and Published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.